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LONG ENDURANCE
N TORTURE,
DEATH AND
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ALL KINDS. IT IS
A TRIUMPH OF THE
CHRISTIAN FAITH.
THE PRESENT
RESULT AND THE
HOPE OF TOMORROW
ARE THE SHORE
HARBORS OF THE
GLORIOUS MARTYRS."

Missions of Korea and Formosa

The Apostolate in Korea from Father de Cespedes to the Present. With a Short History of the Faith in Formosa.

by

Rev. Laurent Youn

Volume 4, Number 7

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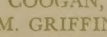

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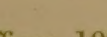

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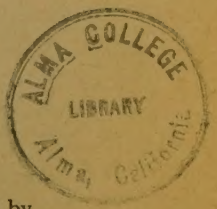

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1.
Introduction

Korea in the 18th Century

1. In the 18th century Korea was called the "Hermit Kingdom," a most appropriate title. Because of the geographical nature with reference to neighboring nations, namely, China and Japan, and because of many invasions in the past, Korea kept her doors closed to the outside world. Asiatic international relations were kept at a minimum and at an absolutely zero so far as Western civilization was concerned. The national life with its own tradition and habit, with its creed and primitive way of life, seemed more balanced to Koreans, regardless of what China and Japan were doing toward developing Western civilization and their inter-exchange of culture and trade.

2. With an area of about 85,940 square miles, and a reasonably continental climate, cold in winter and hot in summer, Korea has a natural beauty, with many high mountains, and wide stretches of beaches all around the peninsula, a vast valley of rich soil, and forest abundant in pine and wild fruit trees. There are also gold, silver, copper, graphite, iron ore and coal. The plains are rich in rice fields, wheat and all kinds of vegetables. Cotton thrives well and silk could be raised by almost every family with a little effort. There are also tobacco fields and many medicinal plants, especially the famous "Korey Insam," whose root is valued highly and is in great demand in China. Beside the domestic animals, there are tigers, panthers, bears, deer, pheasants, wild ducks, to mention only some of the wild game.

3. It is very difficult to determine the ethnological aspect of the Korean people. With few exceptions, most of the inhabitants are Mongolians. One theory is that Koreans are a thoroughbred race of Mongolian and European descent. Some are of Chinese descent and some of Mongolian mixed with Polynesian elements.

On the whole, all Korean faces have pronounced Mongolian characteristics.

4. In the 18th century, Korea enjoyed peace, national unity and comparatively good economical balance under the monarchy of the Ree dynasty. Like many primitive people, Koreans believed in their divine origin which goes back three or four thousand years. According to documents reasonably true, it is historically safe to say that around the time of Christ, the peninsula was governed by three Kingdoms. Only late in the 7th century began the period of national unity, and in 918 the dynasty of Wang gained a firm grasp of power all over the country. In 1932 the old regime collapsed together with the Mongolian dynasty in China, and the new dynasty of Ree was in power around the time when the history of Christanity begins in Korea. The latest destiny of this small nation in the Far East happened to be a tragic one with Japanese aggression and rule from 1905 to the very end of World War II.

5. Old Korean society was composed of three classes: the nobility, the common people and the slaves. This society was very much attached to the family honor and the conservation of genealogy. The unity of family and the paramount importance of race were somewhat primitive, but definitely influenced by Confucianism whose cardinal principles are based on the doctrine of "Family."

6. Average people in the 18th century claimed to be Confucianists, religion being the fashion and supported by the state, but they did not care to determine to what religion they definitely belonged. In a way it was like those Protestants in America who do not know where their creed fits exactly, Methodist, Calvinist or Congregationalist, because of lack of religious training or neglect to follow their own sect. The average Korean did not know exactly what his or her belief was. One could be attached to the cult of ancestors according to the Confucian religion and at the same time have no scruples about asking a Buddhist monk to pray for a special intention, or calling a Shaman priest to exercise certain priestly functions for healing or divination.

7. In other words, the average Korean did not belong to an organized religion with its creed and moral principles and administrative body, unlike Europe or America where one is definitely Catholic, Protestant or Jew. As a matter of historical fact, there were, and still are, in Korea, Confucianism and Buddhism together with Shamanism and Taoism and many minor groups of religious sects. But one has to bear in mind that though the above doctrines were believed and practiced they had no exclusive body of adherents. Thus, one cannot say how many Buddhists or Confucianists were in Korea. There were different religions but each had not a different faithful.

8. On the other hand, highly educated men were mostly philosophers, not accepting the popular versions of religion but going into deep explanation of any given doctrine. Thus they found themselves faced with insoluble problems and most of them became skeptical of any creed. The more they studied, the further away seemed their solution. Some, however, became ardent monks in Buddhist temples or zealous followers of the doctrine of Koungtse or Motze. The superficial religion of the Korean people does not mean that they had neither religious sense or practice nor moral principle in life. In spite of lack of the driving force of a particular religion, people had their creed, however confused, and practiced their moral principles like any other people.

9. The Korean language has a resemblance to Ural-Altaic languages (Mongolian, Turkish, Samayedic, etc.) and some analogies with the Dravidian languages of India. Since 1443 there has been a Korean alphabet of twenty-five letters (11 vowels and 14 consonants). However, in written language, especially in official documents, the Chinese characters were used because of political and cultural influences from China. So it is not surprising that one finds many words similar to the Chinese, especially scientific terms. However, basically and grammatically, the Korean language is quite different from Chinese or Japanese.

2.
Gospel in Korea

First Contact with Christianity

10. However good the intentions may be, Christianity may not be imposed on any people. The first Christians to cross Korea were Japanese soldiers under Hideyoshi (Taiko Sama) who took over the peninsula in 1592 after a bitter battle. A Jesuit missioner, Father Gregory de Cespedes, unofficial chaplain to the battalion, took this opportunity to preach the Gospel to the conquered people. But his well intentioned missionary work produced little fruit, excepting some Korean prisoners who, being transferred to Japan as slaves, came into constant contact with Catholic officers and soldiers. Some of them became good Catholics.

11. Later, during the persecution in Japan nine of them were included in the list of 205 martyrs whom Pius IX beatified on July 7, 1867. These Korean Catholics in Japan lived a beautiful life of the Gospel and many of them died for their faith. However, because they became Catholics and died on foreign soil, they were not considered Korean Catholics. They remained Japanese Catholic heroes. After the Japanese defeat and the withdrawal of their armies, no one heard any more about Christianity until almost two centuries later.

12. In the middle of the 18th century, many Korean scholars were undergoing an intellectual crisis regarding religions, philosophies and literature. Prominent philosophers were exhausting all sources of doctrine to satisfy their inborn intellectual curiosity, and to find a satisfactory answer to the metaphysical problems. They studied, and discussed among themselves, Confucianism, Buddhism, Taoism and many other philosophies which they found in the "Hermit Kingdom." But not one could give them a systematic and logical solution.

13. In the summer of 1777 a group of these learned men gathered in a Buddhist monastery and spent many days in heated discussion of philosophy and religion. Unable to reach a satisfactory conclusion to their metaphysical problems, they decided to go through all the books they could find in Korea. Their efforts were rewarded when they found a book, strange to them, entitled "True Doctrine Concerning God." This book was written in Chinese by a Jesuit missioner, Father Matthew Ricci, a man of noble Italian family and a famous scientist in the Court of Pekin early in the 17th century. According to Korean annals, this book was brought in as early as 1631 by one of the Korean ambassadors who had contact with the Jesuits in Pekin, then the capital of China.

14. The book impressed these hungry philosophers so much that they promptly decided to find its source. This meant that one of them must go to Pekin and investigate this religion, which, although vague, would give them all the answers to their problems. Here they met their first obstacle. Because of the political situation, no passport was given to any civilian, and any attempt to cross the border was in vain. God's providence gave them a solution to this obstacle.

15. Ree Pyek, one of the scholars who had discovered this Christian book, learned that a friend of his, Ree Syenghun, was about to go to Pekin with his father, a member of the annual embassy staff crossing to China. Taking this opportunity, Ree Pyek approached his friend and told him about the new doctrine which might be the salvation of their souls. The young scholar Ree Syenghun became enthusiastic and promised to do his utmost to get in touch with Catholic missioners in Pekin, and bring back books about the Christian religion. However, he did not leave the country until 1783. Ree Syenghun made extensive inquiries about the religion of Christ and became a frequent visitor to the home of Alexander de Govea, Franciscan Bishop of Pekin, a scholar not only in religion but also in philosophy in general. As a result of the association with Catholics in Pekin, and especially with the Bishop, the young Korean decided

to embrace the religion of Christ, and was baptized under the name of Peter, with zealous intention to introduce the religion to his friends and the Korean people.

The Peter of Korea

16. The Peter of Korea returned to his country in 1784, bringing with him crosses, rosaries, statues and especially Christian books. Immediately he started the work of propagation of the Faith. He baptized his "precursor," Ree Pyek, under the name of John the Baptist, and together planned to evangelize the whole peninsula. One of the prominent first Christians was Francis Xavier Kouen, a scholar. Through his literary influence, thousands came into the new community under the banner of the Crucifix. The seed had fallen on good soil and the young and tender tree of Christianity kept growing day and night.

Faithful Without Shepherd

17. The daily increasing number of Christians and the work of the propagation of the Faith required some sort of administrative body for this new community. In the beginning it had been easy. A few outstanding Catholics were devoting their time to the cause. But when the number of converts and baptized grew rapidly the leaders decided to organize the community. There had been no opportunity to send anyone to Pekin in order to consult the Bishop. So, using the knowledge of Peter Ree who had seen the Catholic hierarchy in Pekin, and consulting the books available on this subject, they agreed to elect the hierarchy by themselves. By the majority voting system, they ordained Francis Xavier Kouen as Bishop, and Peter Ree and others as priests. The "clergy" started their work with enthusiasm and the people were anxious to receive the Sacraments and to assist at the different ceremonies.

18. If this "hierarchy" had the opportunity to consult the Bishop at Pekin, they would have done so. The "Bishop" and the "priests" continued their assigned work in absolute good faith: Baptizing, Confirming, hearing Confessions (imposing

rather severe penances), celebrating Mass and distributing Communion. But after more than two years of administering the Sacraments, doubt as to the validity of their appointments entered the minds of the false hierarchy. Upon closer examination of their books, they discovered the error, ceased performing the functions of the ministry and as soon as the opportunity presented itself, sent letters to the Bishop of Pekin informing and consulting him on the matter. One can imagine the surprise of the Bishop. He gave the order to abandon all administrations, but granted permission to preach, to teach Christian doctrine and to baptize. At the same time he realized the urgent need for priests for this new community, especially after receiving two Korean delegates, who explained the case and urged him to help the sheep without a shepherd.

First Missioners in Korea

19. The task of the Bishop of Pekin was not an easy one. There was no possibility of obtaining a passport for any priest. Yet a priest was most necessary for this fast growing community. Accordingly, in 1791 he assigned Father John Dos Remedios of Macao to take charge of the Korean Catholics. But the priest never reached his destination because, around that time, the first persecution had broken out in Korea and Catholics were arrested and killed by the hundreds. Father Dos Remedios, not able to continue the journey, returned to Pekin where he died.

20. Despite a cruel persecution and many apostasies among the leaders, the number of Christians in Korea in 1794 was well over 4,000. After the death of Father Dos Remedios, the Bishop appointed a remarkable young Chinese priest, Father James Tjou. The choice could not have been better. He was zealous, intelligent and resourceful, qualities necessary for this kind of mission. Furthermore, he closely resembled Koreans in facial characteristics. After months of hardships, endured with fortitude, he arrived in Seoul in the beginning of 1795, and at once started the ministry. Because the police were aware of his illegal entrance, he had to live and travel with extreme prudence. He

managed to conceal his identity and work so well that after five years of apostleship the number of Christians reached well over 10,000. Not able to do all the work required, he wisely established the Confraternity of Christian Doctrine through which he could instruct converts all over the country. Meanwhile the two guides who had escorted him into Korea and the man at whose home he had lived the first year were arrested and underwent a most glorious martyrdom. By order of the King, the police were searching for him all over the country. His presence in Korea caused minor persecutions in many places. Many sinister rumors were loose among the people about this new religion.

21. The police force, exasperated at having found neither tale nor trace of the foreigner after five long years, made his illegal entry a state case and accused Father Tjou of being the head of a revolutionary group against the Throne in collaboration with a foreign power. Happening to search the home of a Christian they found strange articles (rosaries, crucifixes, books, etc.) and started to hunt down Christians like wild animals. Hundreds of Christians were arrested, tortured and killed. During this fury of persecution, Father Tjou continued his ministry. Then, feeling that he was the real cause of the persecution, he could no longer allow his Christians to suffer and die. So in spite of discussion from many Christians, he delivered himself up to the judge on April 28, 1801, before whom he defended his illegal entry and the Catholic Faith. In spite of his brilliant defense of Christianity and supremacy of Christ over mankind, he was condemned to death as the mitigator and the head of a rebellion against the King. He was done to death on May 31, 1801, the Feast of the Blessed Trinity. That same year, more than 300 Christians died in defense of the Faith.

Thirty Years Without a Priest

22. After the great loss of the only priest in their community, Korean Christians suffered still more horrible persecution. The government determined to extirpate the "criminals" root and branch and pursued the Christians relentlessly. Many had to

abandon their homes to take refuge in the distant mountains and live like the early Roman Christians in the catacombs. But the harder their life, the stronger their faith became. In spite of every obstacle they managed to keep their religion and, avoiding the ever vigilant police, they sent messengers to Pekin asking for a new pastor.

23. Meanwhile the Bishop of Pekin died in 1808. His successor also died in Macao ten years later. The letters of the Korean Christians did not reach the Bishop of Nankin until years later, and he was too far from Korea to send any aid. The Koreans then appealed directly to Rome, but Pope Pius VII was in prison in Fontainbleau when he received the urgent letter. The Pontiff, powerless himself, could not do anything for his afflicted children. So this little community had to stand on its own strength without a pastor and face all kinds of persecutions. It was only by the ever present vigilance of the Holy Spirit that the Korean church survived thirty years of struggle and persecution, without Sacraments and without a single priest. During the long years of calamity, humanly speaking, the young tree of Korean Christianity should have died. Instead it slowly flourished, surviving all storms. This period taken from history is enough to prove of itself that the Catholic Church must have a divine origin and protection from Above.

3.
Mission of Korea with Legitimate Hierarchy

Paris Foreign Mission Society Takes Over the Mission

24. Pope Pius VII died without having been able to help the Korean Christians except by extending his blessing to these, his remote children. The second letter of the Koreans reached Rome in 1827 and Pope Leo XII appointed the Paris Foreign Mission Society to take care of all Korean Catholics. This Society in turn appointed Bishop Brouguière, then Coadjutor in Siam, as the first Bishop of Korea, and gave him two priests, one a Frenchman, Fr. Maubant, and the other a Chinese priest, Fr. Pacific Ryou, as missioners. Thus was established the Apostolic Vicariate of Korea.

Bishop Brouguière and Fr. Ryou

25. The Bishop and Fr. Maubant, on the way to Korea, waited for an opportunity to cross the frontier. Fr. Ryou was sent along first because he had a better chance than the Europeans. He managed to come through and reached Seoul in 1834. The delight of the Korean Catholics in receiving a priest was great after so many years without the Sacraments and spiritual consolation from any minister of Christ. They welcomed Fr. Ryou as an angel sent from Heaven. They never dreamed, however, the angel should become for them an instrument of a terrible trial.

26. In contradistinction to his predecessor, the glorious martyr, Fr. Tjou, the new pastor started his missionary life with shocking scandals. Probably through fear of punishment he planned to ban the entrance of the Bishop and Fr. Maubant who, unaware of the treachery, were waiting in China looking for guides to come. Only God is the judge of his intentions and

his deeds. The priest may have had good reasons, but the fact remains that he sent two messengers to the Bishop advising him not to continue the journey, with false alarms and many other uncalled for reasons. Unable to understand the attitude of Fr. Ryou and tired of waiting for more than a year outside his Vicariate, the Bishop threatened the messengers, under pain of excommunication, to guide him across the border. The guides, in obedience to the Bishop rather than Fr. Ryou, guided him to the frontier of Korea. They encountered many obstacles, among which were hunger and severe weather. The Bishop reached Pie-li-Kou, Mongolia, on October 20, 1835. There he became suddenly ill. Like Moses, the first Vicar Apostolic of Korea died within sight of the promised land, without being able to set foot thereon.

Fr. Maubant, the First European Missioner

27. After the tragic death of his Bishop, Fr. Maubant felt that he should enter his Vicariate at any cost. Taking advantage of the winter climate, when the Yalu River—landmark of two countries—is frozen, and the frontier vigilance is less severe, Fr. Maubant, with the aid of the Korean messengers, succeeded in making the crossing. He had to travel in the disguise of a Korean noble in mourning because tradition demanded that a mourner must cover most of his face and no one, even a policeman, is permitted to disturb him in a mourning state. Safely, he arrived in Seoul in January, 1836 and met Fr. Ryou. Not able to get cooperation of any sort from the Chinese priest, Fr. Maubant, as his Superior, ordered him back to China. Fr. Ryou, acknowledging his error, went back to China and later history relates that he spent the rest of his years in a monastery, leading a most edifying and holy life. Meanwhile the prolonged persecution died out slowly so that Fr. Maubant was able to administer to the Christians in a comparatively safe way and with great zeal and devotion. Before long he found a way of sending three young Koreans to Macao to study for the priesthood. Fr. Chastan, another missioner, was appointed to Korea. He crossed the border on a Christmas Day and crossed the ice-

bound Yalu River under cover of darkness, disguised as a poor man.

Bishop Imbert

28. Fr. Imbert, a long experienced missioner in Sutchuen, China, was named Vicar Apostolic of Korea and was consecrated Bishop on May 14, 1837. He reached Korea following the same route as the two missioners of previous years. When the Bishop joined his two priests on January 1, 1938, the Korean Church hierarchy was completed for the first time. After a year of the Bishop's apostolate the number of Christians increased from 6,000 in 1836 to 9,000 in 1839.

4.
Persecution and Martyrs

Persecution in 1839

29. The missioners enjoyed a short period of peace in their work. Up to the year 1839 the government seemed to ignore the so-called "Christian" case, not only because the Christians showed themselves strong in their belief, but also some of the officials were beginning to think that there was no need for alarm in political matters from this new religion. As a matter of fact, a few of the high officials and relatives of the King were secretly interested in this new faith. In 1839 the newly elected Prime Minister of the Kingdom happened to be a bitter hater of Christianity. Once in power, he started a general purge all over the country, calling for a furious persecution. The police knew that some foreigners had been smuggled into the country. They knew also that some Koreans had left the country without passports. Thus under the pretext of national security the government issued the order to arrest Europeans and anyone having anything to do with them. The average Korean was given to understand that a Western power was trying to take over the country and had sent spies prior to a general attack.

30. The Christians were arrested and put into prison, so much so that the prisons in Seoul became overcrowded. The Queen Regent is reported to have said: "If the Christians swarm through the Kingdom again, it is because they were not completely exterminated in 1801. It is not enough to cut down a weed; it must be uprooted. . . ."

31. The Bishop was arrested on August 10, 1839, the Feast of his Patron, St. Lawrence, the Martyr. In prison, the Bishop thought the best way to spare the Korean Catholics would be to ask his two missioners to surrender to the authorities. In spite of a protest from the faithful, he sent the following message to

his priests: "The Good Shepherd giveth his life for his sheep; if you have not embarked, come with the messenger." Father Maubant and Father Chastan obeyed the order and joined their Bishop in prison ten days later. Before their arrest, however, they managed to send letters to the Cardinal Prefect of Propaganda in Rome and to the members of the Paris Foreign Mission Society. One of the letters reads:

Korea, September 6, 1839

BISHOP AND FATHER

DEAR CONFRERES:

Divine Providence now permits a cruel persecution, disturbing much enjoyed peace during many years.

Today, September 6, we received the order from the Bishop to offer ourselves for martyrdom. Before leaving, we have the consolation of offering for the last time the Holy Sacrifice. . . . Render many thanks to the Lord for us and do not fail to send assistance to our poor neophytes, about to become orphans again. For the encouragement of those confrères who are destined to replace us, we have the honor to inform them that the Prime Minister Ni has had three big swords fashioned for cutting off our heads. If anything could lessen our joy as we are about to go, it would be leaving these fervent converts to whom we have had the happiness of ministering for three years, and who love us as the Galatians loved St. Paul. But we are to attend too big a feast to let sadness enter our hearts. We gladly recommend these dear converts to your ardent charity.

With humble farewells,

JAMES HONORE CHASTAN
PETER PHILIP MAUBANT

32. The three missioners were tried for three days, condemned to death and beheaded on September 21 near the river Han in Seoul. Thus three heroic apostles of Jesus Christ gave their lives with joy and received the palm of glorious Martyrdom. In 1925 these Martyrs were beatified in Rome together with 76 other heroes. Their feast day in the missionary calendar is September 26.

33. As will be recalled, back in 1836 Father Maubant had sent three young Koreans to Macao to study for the priesthood. One of the three died but the remaining two were well advanced in their studies by 1840. Around this time Father Ferreol had reached Tartary from Bordeaux, France, and waited two long years for Korean guides to arrive. Unable to get any information from Korea, he feared the worst. Finally a messenger came through with the sad news of the Church in Korea and the martyrdom of her missioners together with many of the faithful.

34. Father Ferreol was named successor to Bishop Imbert, but did not receive his Episcopal Unction until 1843 and could not set foot on Korean soil until 1845. This difficult task of leading the Bishop to Korea was given to a young Korean seminarian, Andrew Kim. Intelligent, courageous, full of energy and resources, the seminarian undertook the duty with much faith and joy. Former missioners had broken through the ice-bound Yalu River during the winter and dodged the watchful guards. The government being aware of the successful use of this route, the youthful Kim made careful plans. His first step was to get in touch with Koreans in order to carry out his strategy. Knowing that some Catholics might go to the Sino-Korean market, held once a year in a northern border town, he headed there, tramping the frozen plains of Manchuria. Happily he met some Koreans and told them of his plan for the Bishop's entrance into Korea.

35. The following year, the Bishop and Kim were to meet the Koreans at an appointed place. It was decided, however, that there was too much risk involved in disguising a European. So Kim crossed the border alone and promised the Bishop that, once in Korea, he would devise some safer means of bringing him into the country. Keeping his presence a secret, because the police were on the lookout for three Korean "traitors," he prepared a new route by the sea. He bought a boat, engaged eleven trustworthy but inexperienced seamen, and headed for Shanghai. Andrew succeeded in reaching the Chinese port

only by his ingenuity and supernatural faith, because he met not only storms of the sea, but also the angry criticism of the eleven men who did not know where they were going. Furthermore, he encountered difficulty with Chinese custom officers. Because of his knowledge of French, he appealed to the French officer, and finally met Bishop Ferreol with the new missioner, Father Daveluy. The Bishop ordained the intrepid seminarian. Father Kim became the first native Korean priest.

36. Father Kim took the Bishop and Father Daveluy by way of the sea and succeeded in entering Korea. Later, while preparing to bring Father Maîstre and Thomas Tchoi, a deacon from Manchuria, Father Kim was arrested. He pleaded the case of the Church, revealed the real meaning of Christianity, and pleaded that his secret conduct was due to unjustified persecution. Just as the King, appreciating his intelligence and courage, was willing to spare his life, the French Admiral Cecille came to Korean waters with his fleet. He sent the King an angry note demanding to know the reason for the murders of the French missioners in 1838. This exposive factor caused the King to fly into a violent rage. Charging the Christians with being in conspiracy with foreigners, he gave the order to kill all Christian prisoners. The fate of Father Kim was decided then and there, leading him to a glorious martyrdom. This first Korean priest gave his life for his Church and his country on September 16, 1845, with many other faithful Christians.

Persecution in 1886

37. During the persecution of 1845, Bishop Ferreol and Father Daveluy succeeded in hiding themselves. In 1849 Father Thomas Tchoi, the second newly ordained Korean priest, reached Korea via Yalu and in 1851 Father Maîstre crossed the ocean after ten years of various attempts to reach his mission. Meanwhile the persecution died out and the Bishop with his priests started his ministry with new hopes and encouragement. But the prelate's health was not strong enough to stand this hard life, and he died on February 3, 1853. Bishop Ferreol's successor, Bishop Berneux, was a man of experience in Tonkin,

Indo-China. He was captured and condemned to death but later rescued by Commandant Favin Leveque. In 1856, with two new missioners, he reached the Korean capital. During the same year, Father Daveluy was consecrated coadjutor. From this time until 1866, the mission work, enjoying comparative peace, began to flourish. Catholic books were printed, a seminary was founded, visits to remote Christian villages became more frequent, the number of neophytes increased, and more missioners were reaching the missions.

38. The attitude of the government towards Christianity was favorable, although there had never been any official recognition. The young Prince's nurse was a Catholic and many of the King's relatives were, or were about to become, Catholics. King Tchyel-Tjyong died on January 15, 1864. The political enemies of the former King, together with Queen Tjyo and the Regent "Tai-ouen-koun," notorious Christian-hater, then gained control of the government. The new King was only a child of twelve and did not realize the complicated politics of the new court. The Regent, hostile toward Catholics, was about to purge the "conspirators with foreigners" at a time when the Russian and French governments were creating a succession of border incidents.

39. In January, 1866 the Russians were nearing the northern border. Their intentions were not clear and the approaching army was reason enough to frighten an isolated country with a small army and navy, such as Korea at the time. In this critical period some Christians in the capital thought that this event might be a good opportunity for religious emancipation, and sought an alliance with France and England through the Catholic Bishop. Chamberlain John Baptiste Nam was elected to present the case to the Prince. The Bishop was notified and was ready to be called by the Regent. The latter, however, was not eager to negotiate with any nation, especially as he discovered that the Russians had withdrawn from the Korean border and the Chinese government was proclaiming that the Europeans should be massacred. So, fearing no foreign power, the Regent started a more atrocious persecution than Korea had witnessed

in the past. Bishop Berneux, his missioners and hundreds of Christians were arrested, tortured and put to death. Later, Bishop Daveluy also was captured and killed.

40. Of ten missioners only three succeeded in escaping this terrible persecution: Fathers Feron, Calais and Ridel. The latter set out for China to get relief for the missioners. At Che-Foo (Shantung) he met officers of the French fleet. Admiral Roze, hearing the sad news of the Frenchmen killed in Korea, ordered his vessels to head for Korean waters. This first expedition failed because of lack of knowledge of this part of the world, but the second one with seven ships succeeded in landing on a small island, Kanghoa, not far from the Capital. The Admiral sent a letter to the King of Korea demanding that the men responsible for the deaths of the Frenchmen be turned over to him. The Admiral, receiving no reply from the King and realizing that he had no definite instructions from his government, could not continue fighting either with words or with arms. With a severe winter approaching, unable to do anything else, he let loose his men to pillage and destroy the city of Kanghoa and the summer Palace of the King on the island. He departed finally for Che-Foo. The Korean government reacted to this outrageous conduct of the foreigners as might be expected. The poor defenseless Christians had to suffer. The thousands who were killed in this persecution will never be recognized as Blessed or Saints, only becaue of the political nature of this event.

5.

Official Recognition of the Catholic Religion in Korea

41. Because of the political interference of foreign powers and the government's suspicion of everything in any way connected with foreigners, the persecution lasted from 1866 to 1870 when more than 8,000 Christians were put to death. The Regent, seeing that the Russians and the French had failed to invade the Peninsula, solemnly swore to exterminate all Christians. Thus the position of the Church became desperate. No missioners were left. Many of the faithful were killed. The remainder took refuge in the high mountains, living in misery and fear, like hunted animals. They lived in caves, like early Roman Christians in the Catacombs, but had enough courage to continue their religious duties and get in touch with missioners who had taken refuge in China. Meanwhile the Paris Foreign Mission Society, mindful of their responsibilities, sent out three more missioners to Korea in 1867. Fathers Blanc, Richard and Martineau met Bishop Ridel in China, but not being able to cross the border, wandered ten years in Pekin, Manchuria and Shanghai.

42. In 1871 an American expedition succeeded in capturing Kanghoa Island once again. The Americans had been around Korean waters for many years before this incident, and several ships had been wrecked on the shores of Korea. Admiral Rodgers arrived to investigate the fate of the crews of the lost ships. The Admiral's negotiations with the King came to naught and unable to penetrate further inland, he was obliged to withdraw the expedition. It was a failure for the American fleet on the surface and reason enough to irritate the Korean government. The Korean Christians again had to pay the penalty and suffer the raging fury of the persecution.

43. The year 1877 gave some rest and peace to the Christians. They sent guides to the northern border to meet

Bishop Ridel. The Bishop entered Korea in the autumn of 1877 with two missioners and immediately started once again the administration of the Vicariate. The following year the Bishop's messenger was arrested on the way to China. This led to the capture of the Bishop on January 28, 1878. But the government at last realized the futility of killing missioners. The more the Christians were persecuted, the more persistent they became in their faith. On the other hand, interference from the outside world was becoming inevitable. Complete isolation was not possible. Hearing the news of the Bishop's arrest, the French Minister in China requested that Bishop Ridel be brought back to China. The Japanese government was also interested in releasing the Bishop because of their treaty with France. Times definitely had changed. The Bishop was released and was able to take care of the Church in Korea. However, the persecution was still in force and many Korean Catholics suffered martyrdom.

44. Since the introduction of the Catholic Faith to the peninsula, there were many royal edicts against the Christian religion. The most important reason the government put forth, and one which the people understood as treason, was the danger to the national safety. An isolated country like the "Hermit Kingdom" was naturally suspicious of whatever was connected with any other country. On the surface there were many facts in the history of the Catholic Church of Korea which led to protective measures resulting in cruel persecutions. These facts could be interpreted otherwise than as alliance with a foreign country against the national interest and safety. Had the government known the real meaning of Christianity, and the interest of its exponents, many lives might have been saved. From the point of view of the government, it was a crime to bring in foreigners without passports and hide them. There were also false accusations, such as immorality and disorder of Christians in their new life.

45. The last Royal edict against the Catholic religion, dated June 12, 1881, contained an entirely different reason for persecution. Christianity now was accused of destroying Confucianist tradition, particularly duties towards one's ancestors. Catholics

in Korea had ceased to offer sacrifices to their ancestors according to the Confucian religion and had burned their idols. The century-old custom was regarded as sacred and naturally there was a strong reaction against this "blasphemy." This edict, however, acknowledged that the government could not destroy Christianity by force and the only means of doing away with the Christian religion was for Koreans to follow the doctrine of Confucius. It was a last desperate move of the King to stay within an air-tight "Hermit Kingdom" with its religion and customs. Times had changed. The government began a peaceful fight rather than bloody persecution. This was an opening for peace, a new policy in regard to foreign countries.

46. In 1882 Korea officially opened her doors to the outside world, signing a treaty with the United States of America and later with England, Germany, France and with other powers. At the same time the Catholic Church was semi-officially recognized and Father Blanc was named coadjutor to Bishop Ridel, who had returned to France to die in 1884. By the treaty with foreign powers, Protestants entered Korea from the United States and England for the first time.

47. Thus ended the long and bloody struggle of the Christian religion in Korea. Bishop Blanc with his missioners was now able to take care of the faithful openly and publicly, opening a seminary and schools. The Sisters of St. Paul de Chartres came to his assistance, establishing a convent at Seoul. The Christians came down from their mountain caves. With new hope and happiness they settled down in different communities, doing their part in making new converts. Official recognition of the Church came in 1890, and on February 2 of that year Bishop Blanc celebrated a Solemn Mass of Thanksgiving in honor of the Blessed Virgin Mary.

6.
Harvest of the Blood of Martyrs

PROGRESS OF CATHOLICISM AND OCCUPATION OF KOREA

48. Many, many laborers in the field of the apostolate of the peninsula worked hard and died before the harvest time, believing in final conquest and victory, and not in vain. Bishop Blanc died on February 21, 1890, without having seen the fruits of his labor. The new Bishop Mutel, young and full of experience, the eighth Vicar Apostolic of Korea, took for his motto: "Florete, Flores Martyrum"—"Bloom ye Flowers of the Martyrs," and brought forth fresh blossoms.

49. The state of the Church in Korea in 1890 was not impressive, with many Christians killed, or dead of hunger and destitution. The census of the time shows that there were 17,577 Catholics, 19 missioners, 40 seminarians, 319 Christian communities. With freedom of religion, many pagans of all classes became more interested in Christianity. During the year more than 500 converts were registered.

50. The beginning of the new century marked a new era for the Kingdom. The treaties with foreign nations opened all parts of the peninsula and awakened the intelligent and ambitious people to a new civilization. On the other hand, Korea, being in a strategic geographical position to neighboring nations, was a contention point for aggressive foreign powers. In this turmoil the cruel Regent lost his power. The Russians and Japanese were snapping at the Korean government with their respective ambitions. China, which had been the only influencing power in Korea, was also reluctant to lose ground. Hence the disastrous consequences of that time: numerous conflicting policies of the government, sedition of the discontented secret factions, disorders, etc. The general disorder was one of the

reasons which allowed Korea to fall into Japanese hands in 1905. Later, in 1910, the Kingdom of Korea was absorbed into the Japanese Empire.

Protestants in Korea

51. Protestant activity in Korea started as early as 1832 by a German named Charles Gutzlaff without results. In 1865 a Scotch missioner, Robert J. Thomas, succeeded in distributing some Bibles, but nothing came of this propaganda. Strangely enough, Protestantism entered Korea through Manchuria. A Scotsman, John Ross, made contact with some Koreans in Manchuria. He baptized a few of them in 1884, and these newly converted Protestants entered their country and preached Protestant doctrines.

52. Following the treaty between the United States and Korea in 1882, the American Protestant missionary societies, namely Presbyterian and Methodist Episcopal, started their propaganda in Korea and organized many churches in 1884 and 1885. After 1890 other Protestant mission societies came to Korea and organized their own churches. Besides a number of independent Protestant missions, there are the Church of England (High Church), Presbyterians from Australia and from Canada, Baptists from the United States, Salvation Army, Seventh Day Adventists, the Oriental Missionary Society, and The Church of Christ.

53. Protestant activities were, and are still more or less, confined to translating and distributing the Bible. But also in this period of national awakening to Western civilization Protestant missioners have succeeded in bringing in a new educational system. They are responsible for some outstanding colleges and schools, and are conducting a number of hopitals.

New Mission Societies in Korea

54. In spite of the national disaster and troubled politics on one hand, and the Protestant activities on the other, the Catholic Church in Korea has prospered, making many converts. In

1911 the number of Catholics increased to 77,000. Since the Missions Society of Paris took over the Catholic Mission in Korea in 1830, the Vicariate Apostolic of Seoul was taking care of all the faithful not only in the peninsula but also of the many Korean Catholics in Manchuria. The ever growing number of Catholics and the geographical difficulties necessitated a division of the Vicariate. Father Demange, one of the experienced missioners in Korea, was given charge of four southern provinces and became the first Vicar Apostolic of Taikou. After the first World War, the Foreign Missions Society of Paris could not supply enough missioners for two Vicariates and had to call for aid from other mission societies.

55. In 1920 the Congregation of Benedictine Monks of St. Odile from Bavaria was given two northeastern provinces. These missionary Fathers and Brothers came to Korea in 1909, founded the first Benedictine Monastery in Seoul, and opened a college which proved highly successful.

56. Timely assistance came also from the United States of America. American Protestant missioners were making so much progress that some Koreans thought there were no Catholics in the United States. To the Foreign Mission Society of America—Maryknoll Fathers—the Sacred Congregation of Propaganda assigned a field in the two northwestern provinces in 1927, with Father Patrick J. Byrne as Prefect Apostolic of Pyengyang. In 1939 this district was elevated to a Vicariate Apostolic under Bishop O'Shea, M.M. The Society of Maryknoll Sisters of America came to Korea to assist the Maryknoll Fathers and are doing splendid work.

57. In 1935 Rome appointed the St. Columban Foreign Mission Society of Ireland to take over one of the provinces of the Vicariate Apostolic of Tai Kou, and Monsignor MacPolin was named Prefect Apostolic. In 1938 another Korean province —the Prefecture of Tchun Tchyen—was entrusted to St. Columban's and Monsignor Quinlan was named Prefect Apostolic. During World War II the St. Columban missioners performed wonderful work because of the reasonable freedom they enjoyed.

58. Just prior to the Japanese attack on Pearl Harbor on December 7, 1941, the Catholic Missions of Korea had three Vicariates and three Prefectures, one of which was in charge of Korean priests. Statistics show 102 foreign missioners and 103 Korean priests laboring in the mission field. Forty-two foreign Sisters and 203 native nuns were helping them. The number of Catholics increased from 60,000 at the dawn of the twentieth century to 150,000 in 1941. Churches and chapels total 457 and school children, 19,000. During World War II bishops of foreign origin had to resign under pressure of the Japanese government, so that the native clergy had to assume the burden of the full care of the Church.

Conclusion

59. The history of the Catholic Church in Korea is a story of long endurance in torture, death and presecutions of all kinds. It is a story of the triumph of the Christian Faith. The present result and the hope of tomorrow are the shore harbors of the glorious martyrs. Most of Korea's first Christians were martyrs: her first missioner, her first native priest, her first European bishop, her first European priests gave their lives for the foundation of the unbreakable rock upon which Christ founded His only Apostolic Roman Catholic Church. In 1925 the Church, crowning the effort of these former heroes of the Korean Church, beatified 79 Korean martyrs (one bishop, two missioners, one native priest, seventy-five laymen). The future of Korea now in this post-war period is not bright, but the future of the Catholic Missions in Korea seems brighter than ever. It is the sincere and undoubted faith of the author that the light of Christ will be the guiding star of the brave Korean people.

7.
Catholic Mission in Formosa

60. Between the Chinese Province of Hukien and the northern Philippine Island of Luzon there is an island called Formosa or Taiwan. The name Formosa was given to the island in 1590 when the Portuguese sailors who sighted the island are said to have called it "Ihla Formosa" (Beautiful Island). The name Taiwan is Chinese, meaning "Terraced Bay." The island is inhabited by six million people, mostly of Chinese extraction mixed with Japanese and some of the Malasian and Indonesian race. The area of Formosa is 13,907 square miles, one third as large as Virginia. However this area excludes some seventy adjacent islands and the Pescadores, covering 42 square miles. Climate and vegetation are tropical.

61. The early history of the island is not clear. Although Formosa is quite near China, it seems that the great empire of Asia never had any ambition to occupy the country. Before the 16th century tribes of Malayan and Polynesian origin (related to the primitive tribes of Mindanao and Borneo) were living a primitive life without much education. During the collapse of the Ming Dynasty (1644), many Chinese fled to Formosa in order to avoid political reprisals. This large immigration changed the character of the island. In the great colonial period Formosa saw the Dutch invasion in 1624 followed by the Spaniards in 1626. The Dutch occupied the southern part of the island and the Spaniards built Fort San Salvador at Keelung in the northern part. The Dutch drove the Spaniards out and became sole masters of Formosa for many years.

62. On April 30, 1661, a famous Chinese pirate, Koxinga (Cheng Cheng-kung), who once served under the banner of the Ming Dynasty, came to the island with a large fleet and an army of 25,000, and after a series of battles expelled the Dutch. The hands of the Manchu Empire were large and strong enough to absorb the island conquered by her former

enemies. In 1683 it fell completely into their hands and for two hundred and twelve years remained part of the Empire. After the war between Japan and China, Japan became the new ruler of Formosa by the Treaty of Shimonoseki, April 18, 1895.

63. The former Formosans were mostly animists. Buddhism and Confucianism were introduced with the invasion of Chinese immigrants. Christianity entered in the 17th century when the Dutch and the Spaniards were making their respective occupations of the island. Protestant missioners came from Holland in 1626. George Candidius, William Campbell, Hamsbrouk, with many others, made some progress in converting numbers of natives. On the other hand, many remained hostile. During a period of persecution many of these Protestant missioners were killed.

64. The Catholic religion entered Formosa with Dominican missioners from Manila. Taking advantage of the Spanish occupation, Father Barthelemy Martinez, with five other Dominican Fathers, came to the island and made many converts among the people. In 1630 more missioners arrived and managed to built a monastery and a church. However, during the persecution they lost two missioners. Father Francis de St. Dominique was slain in 1633 and Father Louis Muro in 1636. Six years later the Dutch destroyed the monastery and the church, and the Dominican Fathers had to flee to Manila. The Dominicans returned later, but all attempts to rebuild failed until Father Fernandez Sainz arrived on May 18, 1859. He built a church and attached the Mission to the Vicariate Apostolic of Fukien in 1860. With the growing number of faithful, the mission of Formosa was created a Prefecture Apostolic in 1913 and its jurisdiction given to the Dominicans of Manila. Catholics today number some 8,000.

8.

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9.
Study Outline

Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-23

Korea in the eighteenth century was called the Hermit Kingdom because she closed her doors to the outside world. With few exceptions Koreans are Mongolians. Old Korean society was composed of three classes, the nobility, common people and slaves. Influenced doubtless by Confucianism, Koreans greatly honored the family. Koreans held different religious beliefs but practised their moral principles like any other people.

The first Christians to enter Korea were conquering Japanese soldiers in the year 1592. A Jesuit missioner was with them. Koreans brought to Japan as slaves were staunch Catholics under the fire of persecution.

In the summer of 1777 a group of Korean scholars determined to go through all the books they could find to see if they could settle their philosophic and religious problems. They found a book written by the famous Father Ricci. This book was taken to Pekin by Ray Syenghun, a Korean member of an ambassadorial party. Ray became a Catholic and determined to bring back from China to Korea the Religion of Christ. He was known as Peter of Korea. He began his apostolate in 1784. Soon thousands belonged to the Christian community.

As there was no hierarchy in Korea, the Catholics determined to elect one. After two years they doubted the validity of their action. They appealed to the Bishop of Pekin who told them to teach Christian doctrine, preach and baptize. By the time the first missioner, Father James Tjou, had arrived in Korea persecution had broken out. Father Tjou was martyred May 31, 1801 and for thirty years Korean Catholics were without a pastor. Without a pastor, without Sacraments, harassed by the sword, the Korean Church stood strong and flourished.

Questions

Why was Korea known as the Hermit Kingdom in the eighteenth century?
How far did Confucianism influence Korean belief?
Who were the first Christians to enter Korea?
What was the effect of Father Ricci's book on Korean scholars?
Describe the apostolate of Peter of Korea.
How did the first Korean hierarchy begin?
What message did the Bishop of Pekin send this hierarchy?
Outline the career of Father James Tjou.
What was the story of the Korean Church after Father Tjou's death?

Part 2. Paragraphs 24-40

In 1827 Pope Leo XII appointed the Paris Foreign Mission Society to take over the Korean field. An apostolic vicariate was established. The first priest to arrive was Father Ryou. He was false to Bishop Brouguiere who died within sight of his vicariate. Father Maubant was the first European missioner to arrive on Korean soil. On January 1, 1838 the Korean hierarchy was complete for the first time, with a Bishop and two priests. By 1839 there were 9,000 Korean Christians.

A violent persecution began in this year. The Bishop and his two priests suffered martyrdom. Father Kim the first native Korean priest, together with a number of faithful Christians was killed for the Faith in 1845. From 1856 to 1866 the Korean Church enjoyed comparative peace and began to flourish. In this year persecution broke out again and more than 8,000 Christians were put to death.

Questions

What action did Pope Leo XII take in regard to Korea?
Describe Father Ryou's career in Korea.
How did Father Maubant penetrate Korea?
Under what pretext did the Korean government order the arrest of Europeans?
What was the tone of the letter sent by the missioners to Propaganda in 1839?
What were the activities of the Korean seminarian Andrew Kim?
What effect did the arrival of Admiral Cecille have on the Korean Church?
What was the state of the Korean Church from 1856 to 1866?
Describe the persecution of 1866.
What action did Admiral Roze take toward the Korean government?

Part 3. Paragraphs 41-64

The persecution of 1866 left the Korean Church in desperate straits. No missioners were left; the few Christians that survived took to the mountains. Finally the government saw that it could not destroy Christianity by force. It began a peaceful fight. In 1882 Korea officially opened her doors to the outside world. The Catholic Church was recognized semi-officially. Official recognition came in 1890.

Protestant missionary activity began in Korea in 1832 and has continued ever since. In spite of Protestant activities and troubled politics the Catholic Church has prospered. Just before the Pearl Harbor attack the Catholic Missions of Korea had three Vicariates and three Prefectures. The story of the Church in Korea is the story of the triumph of the Faith. In 1925 the Church beatified 79 Korean martyrs.

Christianity entered Formosa in the seventeenth century. Dominicans from Manila were the pioneer missioners. Persecution thwarted the first efforts. In 1859 a fresh start was made. In 1913 Formosa became a Prefecture Apostolic under the Manila Dominicans. Today there are about 8,000 Catholics in the island.

Questions

What reason did the government of Korea give for banning Christianity?
What did the last edict against the Catholic Religion state?
How did Korea come under Japanese rule?
What is the story of Protestant missionary activity in Korea?
What Catholic missionary groups are now in Korea?
What is the history of Catholic missionary effort in Formosa?
What Religious Order has been identified with Formosa?

A Note on the Author

The Rev. Laurent Eulsu Youn, Ph.D., was born and educated in Korea. He was ordained a priest in 1933 in Seoul, Korea. His Bishop, recognizing his talents, sent him to the University of Paris, where he studied for several years, earning in course his degree of Litt. D. In December, 1946, Father Youn left for Rome to continue his post-graduate studies in canon law. He will remain there until the opportune time arrives when he can return to Korea to continue his priestly work.

The study outline and questions for "Missions in Korea and Formosa," were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

The authors of the various studies of the Missionary Academia express their own views, which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

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